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sections (*kumbu*, fig. 5, *b*). First the wood is felled and hauled to the site by the men who agreed to furnish it. Then it is measured, shaped, fitted exactly to the ends of the house, and made smooth. This delicate work is done by the carpenter. The depth of the finished rounded end must equal half the distance between the two wall plates minus one or two spans (25 to 50 cm.). This is determined as follows:

First the distance between the two straight wall plates is measured with a string. The string is doubled and cut in half. One section is shortened by cutting off a length of 1 to 2 spans. The distance between the straight wall plates is measured a second time and, using the measure, two stakes are placed directly below the ends of the wall plates. The point half way between them is determined by the half piece of string and marked by a third stake. The depth and position of the rounded end is then determined by measuring from the third stake to the end of the house with the section of string which was shortened by 1 to 2 spans.

A curved wall plate (*i lolo*), consisting of three arched sections, is then cut into three sections and shaped to measurement. The two end arched sections are called *i turaki* and the middle arched section, *i mboto ni lolo*. The sections are fitted and lashed together with slant joins.

On an appointed day when all is in readiness, the workers meet to set up the rounded end section by the following method:

The curved wall plate (*i lolo*) is raised by means of a rope tied to the middle section (*i mboto ni lolo*) and slung over the end tie beam and temporarily lashed in position. It is joined to the ends of the straight wall plates by lashing. Holes are dug for the end wall posts (*i nduru ni lolo*). They are erected, and the curved wall plate is lowered onto them by loosening the temporary supporting rope. Next the depth of the curved roof plate (*faleano*) is determined by cutting a length of 1 to 2 spans from the string which marked the depth of the curved wall plate. The curved roof plate consists of three or more arches joined, set up, and tied in the same way as the curved wall plate. It is slung half way between the curved wall plate and the main ridgepole. The position of the curved roof plate is determined by measuring the distance between the curved wall plate and the main ridgepole with a string, halving it, and tying a knot in the middle. The ends of the curved roof plate taper almost to a point and are lashed to the ends of the straight wall plates, above their junction with the curved wall plate. Then the rafters of the rounded end section are set up parallel to each other joining the rafters of the roof of the middle section. They are tied first at the top, then to the curved roof plate, and finally to the curved wall plate. Next the curved purlins and suspended purlin are set up inside the rafters (parallel to the curved roof plate and to each other) and tied to the rafters, the curved roof piate, and the curved wall plate. When both ends have been completed, the wall posts (*nduru*) for the middle section of the house are sunk under the straight wall plates.

Foundation mound. The foundation mound (*yavu*) is built by the men of the village or by the owner. The foundation is oval like the ground plan of the house and extends from 1 to 2 meters beyond the house. Earth for the mound is carried in baskets from an old mound or from a new pit. A wall composed of slabs of beach limestone (*vatu rarapa*) on the limestone islands and of basaltic stones on the volcanic islands is built to face the

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342 mound. A slab of beach limestone is cut into a rectangular piece with a metal
333 adz. (Occasionally one edge of each slab is cut away, leaving a raised rectangle (*i uku ukú*) to ornament the top of each upright.) Then one side of the slab is forced up by using a stick as a wedge. The whole slab is raised
[482] to an upright position and lashed to a pole which is carried across the shoulders of two men to prevent breakage while wet and brittle. At the house site, the slab is dried in the sun before being set in position. Flat slabs are usually stacked, one on top of another, but they are occasionally placed upright in a row and crowned by a row of flat slabs extending to and around the edge of the mound, an arrangement considered especially attractive by the natives. The stone facing is filled in with earth.

342 The favored ascent to the foundation mound is by means of a stone-faced runway of earth gradually rising from the ground. A house usually has three runways, one leading to the main entrance and one to each side entrance. Some houses, especially on Mothe, have steps of stone or wood leading to the entrances.

Roof thatch. After the foundation mound of the house has been completed, the roof and then the walls are thatched. Usually pandanus leaves are used to thatch the roof of a dwelling house. The natives say that pandanus leaves are more durable than coconut, but they demand more labor. Coconut leaves are used to thatch the roofs of kitchen huts because fire dries out the thatch. They are also used for wall thatch.

Roof thatch of pandanus is prepared as follows:

> The men of the village, working in clan or subclan groups, cut the pandanus leaves and bundle them. The leaves are soaked in the lagoon under weights of stone or wood for about two hours, a process called *toni*. The leaves are then placed on the ground in bundles and covered with coconut leaves so that they may not dry too quickly and become brittle, a process called *otuni* or *umbiumbi*. They are left for a day or two. Next the worker sits down in front of a round stick placed upright in the ground. Holding one end of a leaf in each hand, he loops it over the stick and, pulling one end and then the other toward him, softens the leaf by rubbing it against the stick, a process called *solo*. When the leaf is pliable he lets it drop. When several leaves have been softened they are tied in a bundle and set aside.

A length of thatch (*mbatchi ni rau*) is made by doubling a number of
[824] leaves longitudinally over a light rod (*i yavo*), consisting of either a *walaki* (*Flagellaria gigantea*) reed or piece split from a pandanus root. Rods made of pandanus root may be used a second time, whereas *walaki* rods must be renewed each time the house is thatched. The leaves are pinned together in place with long *vatchivatchi* stems (from which the leaves have been removed). The stems are inserted through holes made with a thin pointed stick of *mbau* wood or, recently, with an imported saddle maker's needle. The size and number of lengths of thatch are calculated beforehand by measuring the roof

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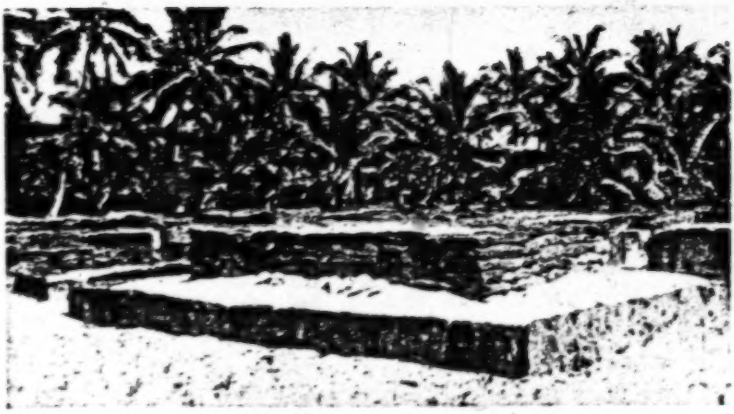

B

A, DEATH RITES FOR HIGH CHIEF OF LAKEMBA. A LONG STRIP OF TAPA (TONGAN *NGATU*) STRETCHING FROM THE CHIEF'S HOUSE TO THE BURIAL MOUND FORMS A CARPET FOR THE FUNERAL PROCESSION. WOMEN IN MOURNING SIT WITH BOWED HEADS ON EITHER SIDE. B, GRAVE OF THE CHIEF OF KAMBARA IN THE CEMETERY AT TOKALAU VILLAGE, KAMBARA. THE EARTH MOUND OF RECTANGULAR GROUND PLAN IS SHAPED LIKE A TRUNCATED PYRAMID WITH TWO STONE-FACED STEPS. TEN CONCH SHELLS BLOWN AT THE FUNERAL LIE ON THE FIRST STEP.

[End Plate 1]